



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Biblical Notes.

---

**The Old Testament and Nature.** In Watson's vigorous book of exposition on Judges and Ruth is a statement concerning the view of nature which appears in the song of Deborah. The picture which rose before the imagination of the prophetess was that of a great thunder-storm which is an echo of that which resounds through Sinai's peaks. Sinai once flowed down in volcanic glow and rush. The insight of the seer revealed God in these present and past phenomena of the physical world. As Ewald says: "Forbidden to recognize, and, as it were, grasp the God of heaven in any material form, or to adore even in the heavens themselves any constant symbols of His being and His power, yet yearning more in spirit for manifestations of His invisible existence, Israel's mind was ever on the stretch for any hint in nature of the unseen Celestial Being, for any glimpse of His mysterious ways, and its courage rose to a far higher pitch when Divine encouragement and impulse seemed to come from the material world." The origin, causes, and growth of the Hebrew idea of nature is a most interesting topic and one not yet fully worked out.

**The Gospel of John.** Dr. Watkins in his recent lectures on the relation of modern criticism to the Gospel of John declares that the key of the book lies in "translation, or if this term has acquired too narrow a meaning, transmutation, re-formation, growth; nor need we shrink from the true sense of the terms, development and evolution." He believes that this thought explains all the peculiarities of it as compared with the other New Testament writings. This applies in reference to the changes in language, from Aramaic to Greek; in time, of half a century from youth to age; in place, from Palestine to Ephesus; in outward moulds of thought, from the simplicity of Jewish fishermen or the ritual of Pharisees, to the great meeting ground of sects and creeds in Asia Minor. View this development in the right light and you have swept away the foundations of all the reasonable criticisms of negative thinkers.

**The Vocabulary of the Gospel.** He has an interesting presentation, in the same volume, of the peculiar vocabulary of John. Put it in the light of the age. Men were trying to grasp God. The Gnostics talked of *Arche*, and *Propator*, and *Zoe* and *Monogenes* and *Anthropos* and *Logos*; of *Grace*, and *Glory* and *Truth*, and the rest by which men made successive links to reach from earth to heaven. John spoke to such men with such thoughts and what did he say? "In *Arche* was the *Logos* and the *Logos* was face to face with God, yea, the *Logos* was God. The same was in *Arche* face to face with God. . . . That which hath been made was *Zoe*, in him; and the *Zoe* was the *Phos* of the *Anthropoi*," etc. How reasonable is the conclusion that John could have spoken with power to men with these thoughts in no other way than that in which the Gospel does speak. How attractive and convincing is the view which Watkins styles "translation" or development.